

# ***THE MESSENGER***

**MAY 1967**

## **1967 CONVENTION SITE**

**Dormitories**

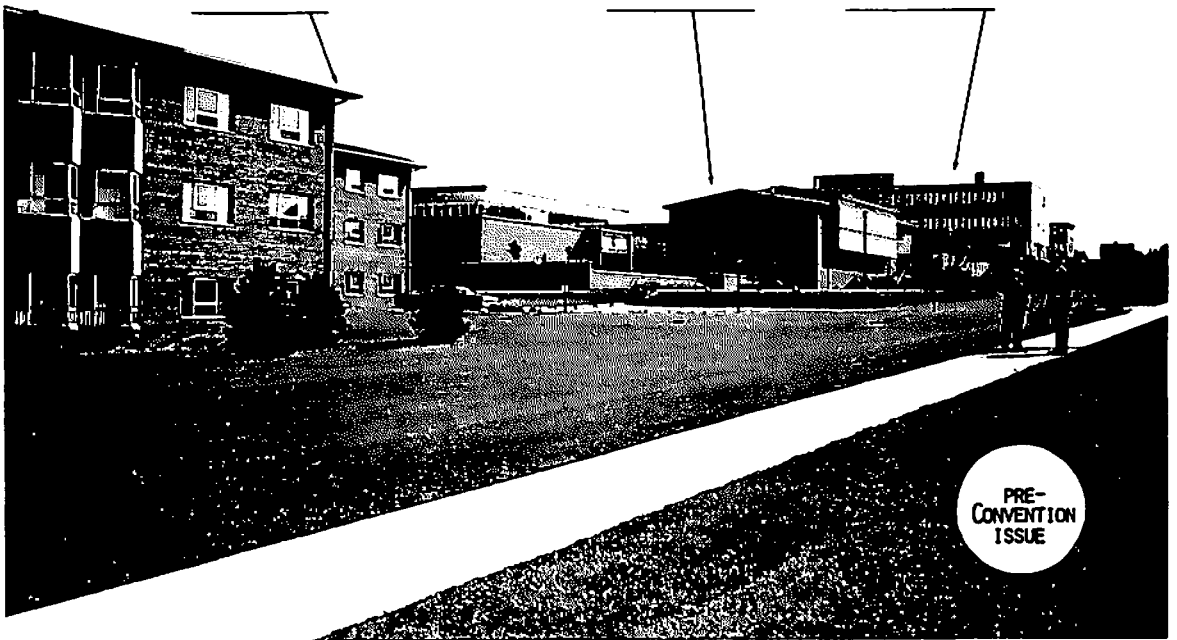
FOR MINISTERS,  
DELEGATES AND  
VISITORS

**Dining**

AND LOUNGE AND  
EXHIBIT AREAS

**Meetings**

OF CONVENTION,  
AND BOARDS AND  
COMMITTEES



***Tentative Program, Preliminary Reports  
and Registration Form Inside***

# Letter from the Editor

I hope you're going to Convention in Kitchener.

That's predictable in the pre-Convention issue of Convention's official organ, but predictability does not preclude sincerity, or even relevance. Just as you might have known that's what I'd say, you might have known that's what I'd hope. You might have known it because I told you last year, or the last time we met; you might have known because I said so in these pages after the last Convention; you might have known because anyone who would become Editor of *The Messenger* must like going to Conventions -- and that would be silly if nobody else came!

But since it is so predictable, and of so little actual weight in influencing your decision to attend Convention or not, why do I bother to tell you? Because I think it is important.

I think it is important that I look forward so keenly to continuing relationships with some of you that I seldom see except at Conventions, developing relations with others I don't know so well, and establishing some new ones. It is important because I know that some of you share the anticipation -- whatever the particular pattern of relationships you look forward to (and whether they

include me personally or not). It is especially important to those of you who do not share the anticipation because you have not attended a Convention -- at least not recently -- and have no stimulating memories on which anticipation can feed. You're the ones I'm talking to particularly: I know the others will come if they can.

I want to emphasize the importance of the personal relationships that draw us to Convention year after year. Their value is sometimes eclipsed by the work of our church that we develop, shape and impel in our days together.

That work is interesting, even exciting at times; difficult and demanding at times; sometimes both. Some of it is routine, but there are surprises and sometimes even suspense. In many respects, it is necessary work; in some respects, it is truly important. My point is this:

*The work of Convention is important because some of us want so much to go to Convention and be with each other.*

For some time, I saw it the other way round -- that we enjoy being together because we had important work to share. But I see now, as I develop the thoughts I began after the last Convention, that it is the importance of the personal relationships that is primary. The work of the church is important, but its importance derives from the importance we place on the friendships that draw us to Convention.

*continued on page 74*

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The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

## URBANA MEMORIAL LIBRARY

### Ground Breaking



*Roger Paulson, Bus. Mgr.; Larry Haverkos, student; and President Ronald D. Jones at ground breaking.*

March 14, 1967 marked a milestone in the history of Urbana College. At one o'clock, the faculty and staff, students, alumni and visiting dignitaries gathered in the tennis court for the Ground Breaking ceremony for the Memorial Library.

After the Invocation by the Rev. Bjorn Johansson, greetings were extended by the Mayor's Office on behalf of the city of Urbana, and by the Rev. Franklin Blackmer from the members of the Ohio Association.

Preparatory to turning over the traditional first spade full of ground, the President of Convention, the Rev. Richard H. Tafel, presented the following address.

"Friends of Urbana College:

I am very happy and proud to be here today and to take part in this ground-breaking ceremony. I look upon this occasion as the continuing of the dialogue between Church and College which we began last June with the holding of our national convention on this campus. At that time we indicated our renewed interest in Urbana College, and that interest has now resulted in making this library possible. May this building bear

visible witness that the Founding Church is here on the campus to stay!

We, as a Church, have become vitally interested in the higher education adventures which are being made here, and we wish to be a part of them in every way possible. We are rising to the challenge of education and religion meeting in dialogue to seek our common goal of broadening, deepening and enriching the human being for service and life in the new world of today.

We firmly believe that education and religion must walk together, and that they can do so provided that education is broad enough, and provided that religion matches its scope and spirit. We are convinced that when education becomes academically muscle-bound and traditional, and when religion is rigid and narrowly sectarian, they have nothing to say to one another.

I trust that you will therefore understand what I mean when I say our Church desires to become a living part of Urbana College. We seek to impose no denominational control, no pressure, no ecclesiastical jurisdiction. We do seek to pursue with you the goals which we have in common.

Those of us who know the spirit of Urbana, know that it is the spirit of freedom breathed into it by its Founders, who, in turn, received it from their Church which has long treasured it as one of its fundamental principles. 'In freedom according to reason.'

As long as this spirit lives on this campus, education and religion, Church and College, can walk together, talk together and work together. For our part, I promise you our support and cooperation, and that in this spirit our interest, our concern and our involvement will continue and will increase."

A beautiful tea was served in the Commons following the ground breaking ceremony, featuring a large scale cake replica of the Memorial Library. It seemed to say, "The Library of our dreams is already a reality in terms of brick and mortar!" And so it is, for already it is rising from the ground, witnessing to the coming into being of the Greater Urbana College.

## EXECUTIVE COMMITTEE MEETS

### S.S. Association

At its mid-winter meeting the S.S. Association Exec. Comm. met with the members of the Department of Education and a detailed report will be given of their conclusions at Convention. The Executive Committee also made the following recommendations:

1. That the Education Committee chairmen of Associations - S.S. Superintendents and S.S. Teachers should be encouraged and helped financially by the local New Church Societies and Associations to attend our Convention in June, at which there will be a teachers workshop and S.S. Exhibit.

2. That there be a teachers workshop and S.S. Exhibit at Convention. The Convention Planning Comm. has assigned Thursday afternoon, June 29th, between 2 and 5 p.m. for the S.S. Convention. The workshop will be held between 2 and 4 p.m. with the Annual meeting following. The workshop will divide into three groups and will be directed by Rev. Franklin Blackmer. It will consist of a Beginners group (3-9 years) led by Mrs. Betty Hill, a Junior Group (10-18 years) led by Miss Gertrude Dole, and a Teacher's Training group led by Mrs. Margaret Briggs and assisted by Mrs. Tom Walton. Mrs. Briggs and Mrs. Walton are collaborating on a New Church Teachers Training Course. The S.S. Exhibit is in charge of Mr. and Mrs. Tom Walton of 4583 "G" St., Philadelphia, Pa. S.S. Societies and Associations are invited to exhibit their outstanding work. Suggestions and help are invited.

3. The S.S. treasurer and Exec. Comm. urge that financial donations and support for the Assoc. be sought from individuals, societies and Associations so that we may function more effectively. There are many things we would like to do but our income is very limited. The treasurer also requests that the S.S. per-capita tax of ten cents per pupil and teacher should - if possible - be raised and that S.S. treasurers send it in by April 30th so that it may be included in her report.

4. Sunday School superintendents are re-

quested to send in their orders for next years Sunday School Lessons by June 1st so that work may be done during the summer in distribution. Where doubt exists as to exact numbers of children expected it is suggested that a few extra sets of teacher's notes may be ordered and these will furnish any extra lessons. Orders may be sent to Mrs. Ernest Haskell 1008, Washington St., Bath, Maine until a new Lesson chairman is appointed at Convention.

5. Audio-Visual Aid materials may be obtained through Mrs. Robert Kirven from the Department of Education, 48 Sargent St., Newton, Mass. 02158.

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### WANTED: NEW CHURCH WRITER

The New York Association plans to publish a new pamphlet to be called "Introducing the New Church." It invites lay people and ministers to apply for the appointment to write the pamphlet of about fifteen hundred to eighteen hundred words.

Applicants are requested to send in their proposed outline and about two hundred and fifty words of the first page so that their originality and writing appeal may be evaluated by the Editorial Committee.

The selected writer will receive \$200 for completing the pamphlet as approved by the committee. Send your outline and first page to Harold B. Larsen, 711 Fourth Ave., E. Northport, N.Y. 11731.

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### CONNECTICUT ASSOCIATION MEETS

All members, associate members and friends are cordially invited to attend the Connecticut Association of the New Jerusalem on Tuesday, May 16 at the Center Church House, 311 Temple Street, New Haven.

The Rev. Clayton Priestnal of New York City will conduct the worship and communion services beginning at 11 a.m.

Following the luncheon recess, the business meeting will be called to order. Annual reports will be heard and the Committee to Study the Constitution will present the amendments it recommends. The discussion period will close the day's activities.

# Letter to A.N.C.L.

Members and Friends of the American New Church League:

"God moves in a mysterious way, his wonders to perform." These words, embodying so well our idea of the moving of Providence, have been much in my mind as I have followed the developing and expanding of our Urbana College. The thought has occurred to me, with persistent frequency, "Why not make Urbana College the center of our League's work and life?"

Envision more and more of our young people going to Urbana for their education, leaguers from all over the country and even from abroad. A four-year League House-party and Workshop. A center of league activity, feeding back into our local churches, A constant stream of leaguers Urbana-bound, and returning home to bring their enthusiasm and experience to their local group. Urbana could thus become the center of our League life, and hence of our Church life.

The Convention is working with Urbana College to secure a highly qualified denominational representative to speak for us on the campus. Several of our associations have appropriated funds for this purpose, and we are confident that we will find the right person for this important position.

The Church is seeking in yet another way to serve its youth, by providing scholarship funds to help make it possible for more of our young people to attend Urbana. The National Alliance and the Illinois Association have already set aside funds for this purpose. Mr. George Pausch of Baltimore has set up a scholarship fund in Convention in memory of his wife, Pearl, who was always so interested in our young people. This fund, again, is to help those who want to go to Urbana, but who could not do so without financial assistance. Undoubtedly further funds will be made available throughout Convention as more and more of our young people turn toward their college, seeing in Urbana a dream and a challenge.

*Richard H. Tafel*  
*President of Convention*

## ATTENTION LEAGUERS

← New Address →

AB Ekberg, Ernest, A.  
AF11619814  
3333BMTS FLT 131  
Amarillo AFB, Texas  
79111

## Book Review

*After the Festival:* March Cost; Vanguard Press.

In this novel I found something I have been wishing for -- direct mention of Swedenborg in an affirmative way even though this mention comes late in the story and consists mostly of references to Swedenborg's work in anatomy and quotations from the Encyclopedia Britannica. But a deluxe copy of the Trobridge Life of Swedenborg is a key object in the beautiful climax of the story. Without what Swedenborg gives to the characters, and to us, the story would be a tragedy.

I was amused to find how pleased I was, along with other readers, I suppose, to move within the context of the story through the society of the wealthy and cultivated of England and Scotland. Even though "all our pomp of yesterday is one with Nineveh and Tyre" why not enjoy the sunset glow in a story about that which we never expect to experience?

The author evidently loves Scotland, her own country, and easily makes it part of "heaven" that is "the other place," not distant, unreal or repulsive but a real something, sometimes visible.

The "Happy Ending" is postponed but we are made to feel that their education in this world is not going to be lost. The heroine finds "the other place" about her at times when she needs it. She also sees the leading of Providence -- after the events -- and comes to know that all those who really cared for her still care and will continue to care.

*After the Festival* is a story which may possibly send a few of its readers to investigate for themselves what Swedenborg has to say. *Cornelia Hotson*

# THE AQUEDUCT PAPERS

## IMAGINARY INTERVIEWS WITH AN ANGEL RECEPTIONIST

### VII. The Bohemians      by Brian Kingslake

This is Aqueduct speaking. Greetings, dear friend from the other side! A composer just arrived from your world, and we have been so enjoying his music. You have probably heard of him, but I cannot pronounce his earth-name! My soul has been thrilled and delighted by the most exquisite progression of sounds. Listen! He is seated under that flowering shrub; perhaps you can hear the wafts of melody that float around him as he exercises his mind musically.

Of course there is a great deal of music in heaven. We all sing in this joyous world. We sing at our work, and we sing in our leisure periods - whenever our affections are stirred by the thought of our beloved Lord and the infinite variety of his truth. On a later occasion, I will tell you about our choirs, and perhaps you will be permitted to hear a general glorification of the Lord, which is an overwhelming experience. But today I will speak about some of the musicians, artists and poets I have met. My friend over there is a creative musician. Not all musicians are creative; the majority are interpreters only. These do not make music of their own, but attach themselves to some composer, and receive from him. His music vibrates around him, seemingly coming from his heart or head, and most of it goes upward or inward, and can only be heard by those who are in tune with him. The interpreters receive it from him, and resonate it (often deepening and improving it by adding some insight of their own) and then direct it outward to other people, who now hear it fully.

My composer friend tells me that even during the earth-life his brain was always teeming with melodies and rhythms and progressions of chords. A modulation would form itself in his mind, but it would be too sweet; he would flatten one of the notes a little, and try it again, puckering his lips at the astringent sour taste. His wife would ask him what he was thinking about; he would shrug his shoulders and say, "Just music." For hours at a time he would think

only in music. It would be a glorious improvisation. He would listen critically to his own musical thoughts, as if someone else were producing them; he would re-think a passage with a slight modification here, a suspension, a truncation or an elongation; or he would deliberately twist a melody out of shape in order to make it more interesting. He would strip the musical verbiage from a phrase, leaving it stark and bare like a skeleton, whereas he would add a graceful embellishment to another phrase, as his taste dictated. In your world, this wealth of improvised music was lost, because it was soundless, and nobody could be aware of it except himself. But here in the spiritual world, it all pours out of him, and anyone who is in sympathy with him can hear and enjoy it.

Is my friend going to become an angel, you ask? Yes, actually he is. But whether a musician goes to heaven or to hell has nothing to do with his musicianship. It depends solely on his relations with God and the neighbor. It is true that this man was not religious, in the accepted sense. It was customary for his set to decry religion as hypocrisy, and to regard all preachers as "obnoxious." But in his heart he glorified his Maker with his music; he was kindly and liberal minded, and thought little of himself; and so he is already looking eagerly towards heaven. When he leaves here to begin his journey eastward, his music will become more and more God-centered, until it is nothing but heavenly harmony.

Unfortunately, some musicians who have passed through my hands are now in hell. They are still creating music - yes: music of the most strident and disturbing quality. They are followed by gangs of disciples who increase the cacophony, and acclaim themselves pioneers of new art forms, which are in fact as old and worn-out as hell itself.

Much the same can be said of the artists or painters who come over from your world. We had some recently from a Bohemian set on earth, among whom promiscuous sex-love was fashionable. It was explained to us that moral standards were different in the artists' colony; it was their way of rebel-

ling against convention. When they first arrived here, they expected to be damned for it, and were perhaps a trifle disappointed when we made nothing of it. We are not judges; we do not condemn anyone. Evil condemns itself. So they continued living here in the old loose manner. But, as their externals began to drop away, those who were good at heart began to tire of it, and to crave for something better. However, bad habits are not easy to break. They strove for purity, but the memory of old love-entanglements kept recurring. They were haunted by ghosts of former mistresses, each of whom claimed some part of them; they felt they were being torn and wrenched asunder. What agonies they suffered, and how they wished they had lived more continually on earth! But in the end they outlived their former promiscuity, and each chose one of the opposite sex, and they conjoined as husband and wife, and lived together chastely in heaven. The two of them then produced far more beautiful works of art than they ever conceived of before. Their art flowed out from them, and surrounded them in gracious forms and glorious colors.

To visit an artists' colony in heaven is a memorable experience, and I thank the Lord that he has allowed me to do so on more than one occasion. Everything is so much more vivid there than elsewhere. Your visual faculties are keener. Instead of seeing a row of trees as just a row of trees, you perceive them as beautiful shapes interacting one with another. The form of every object becomes more significant than the object itself; and, as you stare, inessentials drop away, and you find yourself face to face with the pure wisdom of God.

Poets are less easily identified than musicians or artists, for the poet uses the same medium of expression as everyone else - words. The peculiarity of the poet lies in the intensity of his thoughts and feelings, and his facility of expression. Many people become poets over here who would never have thought of themselves as poets when on earth. They have only to fix their thoughts on any object of beauty or any pregnant truth, and the poetry pours out. On the other hand, the reverse is also true:

some who were regarded as great poets on earth, here become banal and trite. Maybe they gained their reputation by mystifying their readers with strange words and phrases; but in this world all pretence is put aside, and they have to say exactly what they mean - which often is scarcely worth saying.

A genuine poet once told me about his inspiration. It seems that on certain occasions, while in your world, he had a strong desire to write a poem on a certain theme, but nothing would come forth. He struggled and labored in vain. Then, some time later (next day perhaps) he felt a kind of stirring within. He seized writing materials, and the complete poem poured out, almost as fast as he could record it. The ancients believed that in such cases a discarnate spirit or genius was dictating the poem, so the poet who worked in this way was said to have "a genius". And there is truth in this explanation. What actually happens is that certain spirits are attracted to the poet during his struggle for expression, but, partly because of the very intensity of the struggle, he cannot receive anything from them. Later, when he is relaxed, and especially when he has newly awakened from sleep, the spirits distil the flavor of his thoughts and send them back to him, adding something of their own. Of course, they communicate with him on the spiritual level, in the language of ideas (such as we are using now.) His capacity to write down lines and verses in his native language depends to a large extent upon his mental gifts and previous training. The thoughts are there and the drive is there; the actual words come easily enough. Such poets are at a great advantage when they "die" and come over here; for they can now see their attendant spirits and collaborate consciously with them. A lovely give-and-take is achieved, and results are sometimes so exquisite that the poet himself is lost in wonder.

And the other arts? Yes, surely, there are architects in heaven, and the buildings they produce are so magnificent that I cannot possibly describe them to you. The roofs glitter as if made of pure gold, and the walls are encrusted with precious stones. One day you will see for yourself.

## COME TO CONVENTION

KITCHENER, CANADA  
JUNE 22-25

It is my privilege and pleasure as President to issue the call to all members and friends of the General Convention to attend the One Hundred and Forty-fourth Session, to be held on the beautiful campus of the Waterloo Lutheran University.

Beside taking care of the business of Convention, you are invited to participate in its inspirational program, the theme of which is, "Swedenborgian Perspectives in an Age of Revolution." In this wonderful new age we shall be seeking together how we can apply our doctrinal insights to the needs and challenges of our times.

Looking forward to greeting you at the Convention,

Cordially,  
Richard H. Tafel  
President



## Report of the Secretary

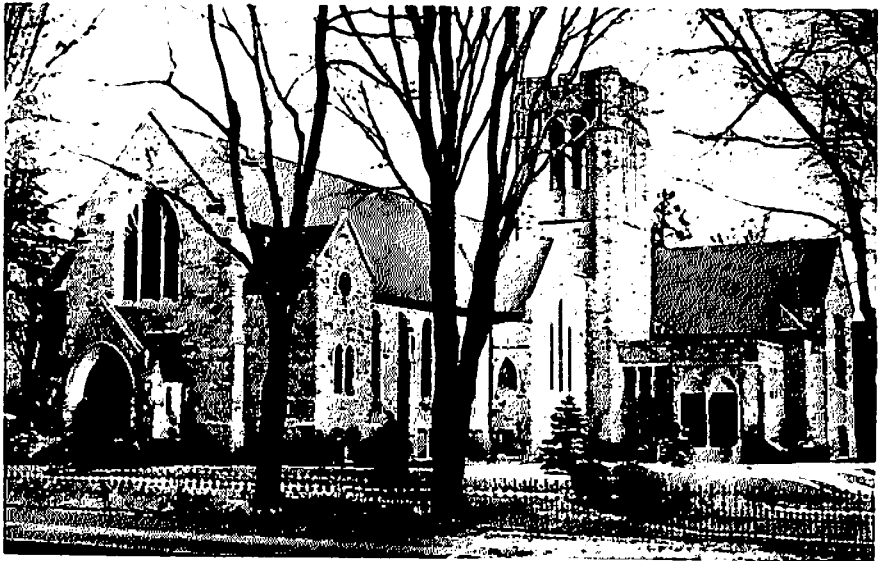


### REPRESENTATION AT CONVENTION

Association or Society	Members	No. of Delegates
California	351	9
Canada	203	6
Illinois	504	12
Kansas	186	5
Maine	253	7
Massachusetts	542	12
Michigan	157	5
Middle Atlantic	474	11
New York	174	5
Ohio	191	5
Southeast	164	5
Western Canada Conference	400	10
National Association	33	2
Connecticut	11	2
Gulfport Society	29	2

MARJORIE BARRINGTON  
Recording Secretary

CHURCH OF THE  
GOOD SHEPHERD,  
Kitchener,  
where the  
opening of  
Convention  
and Conven-  
tion Worship  
Service will  
be held.





# PRELIMINARY REPORTS ---



## Report of the Nominating Committee

*Rev. David P. Johnson, Chairman; Mrs. Alan W. Farnham, Adolph T. Liebert, Robert W. Tafel, Miss Margaret Sampson.*

THE MEMBERS OF THE NOMINATING COMMITTEE offer the following slate of nominees for election to boards and committees of General Convention at its 1967 sessions in Kitchener, Ont., Canada. (All nominations are subject to confirmation)

### GENERAL COUNCIL

*One Minister, Two Laymen (1971 term)*

Rev. David J. Garrett, El Cerrito, Cal.

Mr. Robert W. Tafel, Philadelphia, Pa.

Mr. Adolph T. Liebert, Pittsburgh, Pa.

### CONVENTION COMMITTEE ON NOMINATIONS

*One to be elected (1972 term)*

Rev. Ernest Frederick, Miami, Florida

Rev. Calvin E. Turley, Bellevue, Washington

### AUGMENTATION FUND

*One Person (1972 term)*

Rev. Owen T. Turley, Bellevue, Washington

### BOARD OF TRUSTEES PENSION FUND

*One minister, one layman, one woman NOT a minister's wife or widow  
(1971 term)*

Rev. Galen Unruh, Pawnee Rock, Kansas

Mr. Daniel Nielson, Portuguese Bend, Cal.

Mrs. Robert W. (Doris) Tafel, Philadelphia, Pa.

### BOARD HOME AND FOREIGN MISSIONS

*Two Ministers, two laymen (1969 term)*

Rev. Rollo K. Billings, Colorado Springs, Co.

Rev. Erwin Reddekopp, Detroit, Mich.

Mr. Tomas Spiers, Philadelphia, Pa.

Mrs. Calvin (Marilyn) Turley, Bellevue, Wash.

### BOARD OF MANAGERS SWEDENBORG SCHOOL OF RELIGION

*Four persons (1970 term)*

Rev. Andre Diaconoff, St. Paul, Minn.

Rev. Richard H. Tafel, Jr., Cincinnati, Oh.

Mr. Chester T. Cook, Boston, Mass.

Mr. Adolph T. Liebert, Pittsburgh, Pa.

### BOARD OF EDUCATION

*One person (1970)*

Rev. Ernest O. Martin, Washington, D.C.

### DEPARTMENT PUBLICATION

*One person (1971)*

Rev. Paul B. Zacharias, Kitchener, Ont.

## The Passing

The fight was won. Over the battle-field,  
where as the twilight waned the cavalry  
had made its gallant charge to rout the foe,  
Night spread her soft, dark mantle. In the sky,  
sentinel stars emerged to light their posts.  
On the scarred hillside by a shattered fence,  
a stricken trooper lay; one shrapnel burst  
had felled him and his steed. He could not live.  
The searchers for the wounded passed him by,  
he seeming dead. They tramped away to camp.  
Gasping, he called for water, all in vain.  
A distant bugle sounded. Then he slept.  
When he awoke his groping fingers touched  
a girl's soft hand and looking up he saw  
a lovely maiden kneeling at his side.  
"Lie still", she said, "I found you here, alone;  
rest yet a while. Then I will take you home."  
She held a flask of water to his lips  
and raised his head to lave its fevered brow.  
"Who are you lass?", he cried, "men picture Death  
an ugly spectre, come but to destroy;  
you are too beautiful and have been kind."  
Taking his hand, she held it as she spoke  
"For men of earth who sorely fear it, Death  
may have the form imagined in their dread  
but you are brave and fearless; will you come?"  
"Angel, I welcome you!" the trooper said.  
Bending, she gently kissed him. They were gone.  
A full moon broke the darkness of the night;  
from the far camp blew the faint notes of "taps".  
by Clarence W. Rodman

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*continued from page 66*

For many of us, these are primary associations -- we meet our best friends at Convention. This is of basic significance. The fact that there are many of us who find our best friends and our deepest personal ties in the framework of this far-scattered church organization makes worth keeping and preserving and building.

Our religious needs might be met, and our theological convictions perpetuated, in other ways. The kind of structure we have developed in Convention does these things in

## Round Robin Program

Hundreds of New Church women have brightened their lives and found new friends by becoming members of the Alliance-sponsored Round Robin program. Now there are 16 Round Robin letters in circulation. They fly from Maine to Washington, from Manitoba to Florida, Saskatchewan to Texas, Puerto Rico to California and on out across the Pacific to Guam, the Philippines and Japan.

The Round Robin Committee is eager to start new Round Robin groups, especially among our young adults who so frequently find themselves cut off from their contemporaries of similar Church background. Are there any such on our military installations? At our colleges? In newly-formed households?

To lead this new Round Robin group the Committee has selected Mrs. Harold D. Boog of Bannister, Michigan. Mrs. Boog (nee Gretchen Trott) represents the 7th generation of her family in the Church of the New Jerusalem and is an isolated member of the Bath society where her stepfather is the minister.

Young or old, isolated or not, there is room and a warm welcome for you in the Round Robin program. Wouldn't you like to find in your mailbox an occasional envelope bulging with letters from other New Church women? If you are interested, or think you may be, or if you have any helpful suggestions, please write:

Mrs. Foster G. Woods  
Route 1, Box 97  
Bethlehem, Conn. 06751

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ways that meets our basic human need for interpersonal interdependence in particularly satisfying ways. Fundamentally, it seems to me, it is our friendships that authorize the continuing structure of Convention.

If I am right in this analysis, then there are at least two conclusions to be drawn. One is that Convention is worth coming to. If you have not attended one recently, it's worth a try to see what other Swedenbor-

*continued on page 75*

## NEW CHURCH WORLD ASSEMBLY 1970

A Statement by the London Committee

In *The True Christian Religion* 791 we are told that "after this book was finished, the Lord called together His twelve disciples who followed Him in the world: and the next day He sent them forth into the whole spiritual world to preach the gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ever and ever. . . . This took place on the 19th day of June in 1770."

The year 1970 will be the bi-centenary of this vital date and, as the result of an initiative taken originally by the Rev. Othmar Tobisch, it is proposed that it should be celebrated by an Assembly in London of New Church people from all the associated organizations throughout the world.

A Committee was formed in America to forward this project and we, signatories to this statement, have met from time to time in London for the same purpose. For a long period various aspects of the proposal were under discussion but generally plans have now been clarified and agreed. We feel it right to publish a statement of the present position as we understand it.

The General Church, the General Convention and the General Conference have agreed to participate in a New Church World Assembly in London from Thursday 1st July to Sunday 4th July, 1970, with additional events on the Wednesday preceding and the Monday following for those able to attend them. The actual date of 19th of June has been avoided to enable participating organizations to hold their own local celebrations since so many members will be unable to travel to London. The General Church and the General Convention will hold their own meetings during June; the General Conference is obliged to hold its annual meeting in June and the proposal is that this will be immediately prior to the Assembly.

As a great deal of detailed planning must now be undertaken for the programme, accommodation, publications and so on, an enlarged committee has been formed in London to work in conjunction with the Com-

mittee in America. This "London Committee" consists of we three signatories, together with Miss M.E. Talbot and Miss Lynda Ford, who have kindly agreed also to undertake the necessary secretarial work, and Mr. R. Warwick. The three organizations primarily concerned with the planning of the Assembly will notify all other New Church organizations with which they are in contact of progress and development. However, any New Church group requiring further information is invited to write to Miss Lynda Ford, 45 Eversley Road, London, S.E. 19. Individual members should approach the officials of their own Church or association.

We hope to make further reports on progress for the information of all New Church people.

D. F. C. Mann  
C. H. Presland  
D. L. Rose

*The American Committee for the 1970 Assembly, Rev. Othmar Tobisch, Chairman, will hold an open meeting to discuss plans and explain details concerning the Assembly at 3:30 on Wednesday afternoon, June 21st at Convention. All interested in the Assembly should plan to attend the open meeting or write to Rev. Tobisch, San Francisco Church, 2201 Los Angeles Ave., Berkeley, Calif. 94707.*

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*continued from page 74*

gians find so compelling. If you have happy memories of a recent Convention, come again, without worrying whether the business this year will be that important. You make Convention important by being there, and by wanting to return.

The other conclusion is that this aspect of Convention needs more attention in the planning -- even more than I have realized in the part that I have played in that planning. Every possible means that would further the development of interpersonal relationships ought to be built into Convention: not as an escape from the business of Convention, but for the sake of the life of Convention.

As I said, I hope you'll be there. Perhaps we can talk about this.

Robert H. Kirven

*Continued from page 71*

But what pleases us most is that every detail, within and without, corresponds to something spiritual, and leads our minds upward to the Lord who is the primary source of all beauty everywhere. Landscape gardening, too, has been carried to perfection. The gardens are like parks in which everything shines; the leaves glisten as if made of silver, the fruit as if made of gold, and the flowers in their beds form rainbows. But how can these effects be conveyed by words?

Certain artists devote their talent to the production of color symphonies. I have sat for a whole afternoon watching the colors increase and diminish and change and blend, and have been in turn intensely excited and gently calmed thereby. And there are perfume symphonies, of which you on earth know nothing, since your sense of smell is almost non-existent. Only your dogs understand about it. A perfume artist controls the production and blending of the scents: sweet, bitter, heady, pungent; the perfume of every kind of flower that has ever bloomed: the odor of rain on parched ground, of newly dug earth, of newly sawn wood: herbs, baking bread, pressed grapes, milk and cheese: farm-yard smells, wild animal smells: we have them all here, and a thousand others never dreamed of on your planet. In a perfume symphony, one can sit and experience subtle graduations of scent, which waft from one side and another, intermix and react in amazing ways. A whole new world of sensation opened to me the first time I was privileged to attend one of these performances.

Rhythm? Certainly there is rhythm. Viewed interiorly, all life is rhythm, and the flexibility of time here, as compared with in your world, makes rhythm far more supple. There are musicians who specialize in it. They use small drums, or clap bits of wood together; and they can keep an audience enthralled by the complex and intricate patterns they produce, merely by these tiny impulses of sound: cross rhythms, off-beat syncopation, and a strange device called staggering, by which one player plays, not with the others as they are playing now, but with them as they were playing in the previous bar! Only those who are expert in

this kind of music can follow what is going on, but once you have mastered it you find it most exciting and exhilarating.

Then, of course, there is dancing. Most of us move our bodies rhythmically while singing, to express the sense of the words of the song, but there are some who have developed this faculty to an astonishing degree. As you watch the motion of their bodies and the movement of every limb and muscle, you feel in yourself the joy and wonder and mystery of what they are expressing. The body becomes a flame blown by the divine Breath, and sets fire to the hearts of all who are in the vicinity. The dancer seems to dissolve into pure love of the Lord, into boundless longing, into utter fulfilment. This is prayer of the highest order, and gets near the inmost shrine of worship.

But excuse me! I see my musician has awakened from his reverie. His meditation (which was conducted in pure sound, not words) has inspired him to set forth on the road to heaven. Others are preparing to join him, and I must go with them to guide them on the first stage of their journey. Listen to their song: "We were glad when they said unto us, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." And now, as they begin their procession up the green slope, they are invoking the orchestra of heaven to play for them.

"Praise him with the sound of the trumpet:  
Praise him with the psaltery and harp.  
Praise him with the timbrel and dance:  
Praise him with stringed instruments and organs.  
Praise him upon the loud cymbals:  
Praise him upon the high sounding cymbals.  
Let every thing that hath breath praise the Lord.  
Praise ye the Lord.

#### CHANGE OF ADDRESS

Mrs. Marjorie Barrington  
Recording Secretary  
1611 - 16th Street, N.W.  
Washington, D.C. 20009

# STATISTICS

## BIRTHS

Born to Frank and Kathleen Martin, a girl Shannon Mique on Feb. 24th. The Martins are from the San Francisco Church.

## MARRIAGES

On Saturday, April 1, Virginia Schmidt married Charles T. Lutz in a ceremony conducted by Rev. Leon C. LeVan. The bride is the daughter of Mrs. Iora Schmidt. The service took place in the Pittsburgh Church.

Elta Marie Albaugh married Mr. Paul Schleiff on April 8th in East Cleveland, Ohio. Marriage ceremony was performed by Rev. Brian Kingslake.

## DEATHS

After a rich life of loving service to her family, friends, and the Boston Church. Mrs. Stewart Cushman passed away on Dec. 24. Following a grave side service on Wed. Dec. 28 at Mount Prospect Cemetery in Bridgewater, a Memorial Service was held at the Cambridge Chapel on Jan. 15th.

F. Gardner Perry, 81, of Needham, Mass., died Sunday, April 23. Memorial services were held at the Cambridge Chapel, Cambridge, Mass. on April 30. A Memorial will be published in a later issue.

Mr. Martin Strauss of the San Francisco Church died on March 5, 1967.

## BAPTISMS

Ashley Ann, daughter of Herbert and Doris Stewart of Mobile, Alabama, was christened on Dec. 4 at the Gulfport, Miss. New Church by the Rev. E. Martin.

On Easter Sunday the sacrament of baptism was performed for Darryl Mark, infant son of Mr. and Mrs. Raymond and Judith Walker with Rev. Henry Reddekopp officiating.

On Easter Sunday the Rev. Othmar Tobisch baptized in the sanctuary of the San Francisco church the infant daughter of Mr. and Mrs. W. Spranger. The child's name is Sylvia.

## CONFIRMATIONS

On Easter Sunday, March 26th, the following young people were confirmed and took Holy Communion during a worship service at Roblin, Manitoba: Mr. and Mrs. Raymond and Judith Walker of Bredenburg Sask., and Robert and Brenda Klassen (brother and sister) of San Clara, Manitoba.

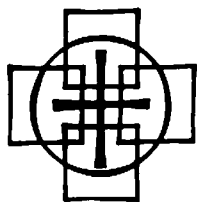
On Easter Sunday and a Sunday following, the people listed below were confirmed into membership of the Detroit Church of the Holy City: Marjory Hill, Susan Mosher, Sharon L. Reddekopp, E. Wayne Reddekopp, Mrs. Cynthia James, Mrs. Mary Crenshaw, Linda McGeorge, Mr. James Stefanson and Mrs. Patricia Stefanson, and Don Penabaker.



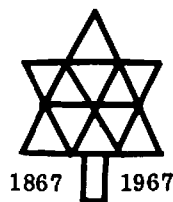
URBANA COLLEGE CHOIR

# Tentative Program::Convention 1967

	MORNING	AFTERNOON	EVENING
MONDAY	10:00 Ministers Wives Mtg. 11:00 Exec. Com. Council of Ministers	1:30 Ministers Wives Mtg. 2:00 Council of Ministers Meeting	Council of Ministers Mtg. Ministers Wives Meeting
TUESDAY	9:00 Council of Ministers Mtg Ministers Wives Mtg.	Council of Ministers (visit CARMEL Gen. Church) Ministers Wives Mtg.	Council of Ministers Ministers Wives Meeting
WED.	9:00 Council of Ministers Ministers Wives Mtg.	Council of Ministers Ministers Wives Meeting	Stratford Theatre Party  Open House 7:30-9:30 p. m.
THURSDAY	7:15 Early Communion 9:00 General Council 9:30 Women's Alliance 9:30 ANCL 12:00 Women's Alliance Luncheon	2:00 General Council " Department of Educa- tion (S.S. Association) " Women's Alliance Sight Seeing " League Sight Seeing and swim 3:30 1970 Assembly Mtg.	AT THE CHURCH 8:00 OPENING OF CONVENTION 8:15 SSR GRADUATION  Refreshments
FRIDAY	7:15 Early Communion 9:00 Convention Business Meeting 10:30 Board of Missions Open Meeting	2:00-3:00 p. m. I Theme Session 3:15-4:15 p. m. II Theme Session Groups for adults and Leaguers	7:30-9:00 III Theme "Time, Work and Leisure" 9:15 ANCL Skits
SATURDAY	7:15 Early Communion 9:00 Convention Business Meeting Election of Officers, etc.	"Talk-back" and plans for implementation of theme 3:30 ANCL Outing	5:30 Reception 6:00 Banquet 7:15 Ethnic dance groups 8:00 ANCL awards 8:15 Schneider Chorus 9:15 ANCL Dance
SUNDAY	AT THE CHURCH 10:30 CONVENTION WORSHIP SERVICE Holy Communion, Con- vention Sermon, Ordina- tions, Consecrations	2:30 General Council Other Committees  Outings Planned	General Council (if neces- sary)
MONDAY	Committee Meetings (if necessary)	Committee Meetings (if necessary)	



1967 CONVENTION  
KITCHENER, ONTARIO  
JUNE 22-25



SWEDENBORGIAN PERSPECTIVES IN AN AGE OF REVOLUTION

*Don't let the world around you squeeze you into its own mold, but let God remold your minds from within.*

Rom. 12:2

Accommodations:

Sleeping accommodations in a newly constructed dormitory on Waterloo Lutheran University campus should be quite comfortable. Two beds in each room; all beds are 3/4 width (no bunk beds). Washroom facilities will be shared; bathing facilities are enclosed for privacy.

The RATE is \$6.00 per day for room and meals. Children's rate (12 and under) is \$4.50 per day for room and meals. Infants (assuming you bring your own sleeping accommodations and supply own food - free. There is ample FREE CAR PARKING on the University premises.

You will be assigned a specific accommodation and confirmation of your reservation will be sent to you by mail. Your EARLY registration will be of great assistance to us. The officials at W.L.U. must know how many people to prepare for by JUNE 1st. This is the REGISTRATION DEADLINE - June 1, 1967.

RESERVATION APPLICATION

I EXPECT TO ARRIVE IN KITCHENER ON JUNE \_\_\_\_\_ AT ABOUT \_\_\_\_\_ p. m.  
a. m.  
(If by air give flight no. and arrival time at Malton Airport)

MEANS OF TRANSPORTATION \_\_\_\_\_ p. m.

I PLAN TO DEPART JUNE \_\_\_\_\_ AT ABOUT \_\_\_\_\_ a. m.  
(If by air give flight no. and arrival time at Malton Airport)

I WILL WANT ACCOMMODATION FOR:

(Please give complete details re: number of people in your party and duration of stay at W.L.U. If youth and/or children are with you, please give ages.)

If you have any requests or questions re: housing please give us details below.

Name \_\_\_\_\_

Street and No. \_\_\_\_\_

City and State \_\_\_\_\_

MAIL TO:

CONVENTION HOUSING  
CHURCH OF THE GOOD SHEPHERD  
MARGARET AVE. & QUEEN ST. N.  
KITCHENER, ONTARIO, CANADA

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